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VII.

S'ik-bā-li uñ-koñ [1] *ol-bo re to gó s'en,*
Mit tak-gum na-lem [2]
Ki-rui [3] *pā-tā uñ-koñ ol-bo re to gó s'en*
Gi-yoñ-tsok fa-leh nam gó ni ya [4]

O! who changed the course of the Singbali [5] river?
It was the powerful fairy, the sister [6] who is behind?
O! who changed the course of the Kirungpata river?
It was a powerful like me a *gi-yoñ-tsok* young brother!

The reference to the rupee and the occurrence of several Tibetan words in the following, shows its modern character; though it may be founded on an older version.

VIII.

Kar-ze kap c'am-bu gya-lam-bi [7] *tyet só na lé*
Diñ-tam-pāu kom kat bo yet nāu yoñ s'ū
S'ik nā-yi [8] *p'i-liñ a-t'oñ tañ sa gñ-lā yo*
Sāk la na-run-ne loñ la na-run-na. [9]

Oh come with me, a little *kar-ze* boy to the cross-roads
And I will give thee a *diñg-tam-pii* [10] rupee
Though I have taken refreshing *Shing-mai* foreign (snuff
My heart is swelled with grief.

IX.

INHOSPITALITY.

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Yuñ-mo tak-zoñ hāp tāñ bā
A-som tup na-só na-naí
Hao-dó tak-zoñ ok tāñ bā
Ñot- [11] *tyet a-som tup so s'o.*

When a Yangmo's door is shut
One cannot find foot to eat
But when his door is wide open
One gets food to fully satisfy.

This may be paraphrased as follows: "Even when a Yungmo's door is open wide there is nothing to eat though plenty inside". It refers to the notorious inhospitality of the Yungmo and other half-breed Lepchas who have intermarried with the Limbu tribe and so treat the pure Lepchas disdainfully. Other such mixed groups of Limbus and Lepchas are the *Mang-mū-mo* (in the Kulhait valley), *Lak-som-mo* in the Rathony valley, and the *Ling-dam-mo* and *Sak-mi-mo*, all of whom are proverbially inhospitable. Finally I wish to acknowledge the assistance I received from Mr. D. MACDONALD in getting the Lepcha manuscript of several of the songs, and for help in interpreting several points.

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[1]) *Uñ-koñ* is a 'branch rivulet'. [2]) Or *na-lim*.
[3]) Or *Ñi-rui*. [4]) Or *yuñ*.
[5]) Name of a river in Sikhim to the South of Darjeeling which through a landslip cut out a new course for itself.
[6]) *Mit* is usually applied to a water-fairy. The phrase attached to this word means literally 'true understanding', but is said to mean 'behind'.
[7]) This word is Tibetan. [8]) Or *S'am-ma-ū*. [9]) Or *Mar-yon-ne*.
[10]) The *tam* of this phrase may either be the descriptive „flat thing", or it may be the Indian *tanka*, the rupee, as coins are not indigenous.
[11]) Or *Kot*.

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